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Europe, or else native stories into which have been incorporated particular traits of Cinderella.

As to barbarous incidents, like the cannibalism attributed to the daughters in some of the variants, these are easily explained on the theory that the gold of the modern semi-literary märchen, falling, in half-civilized lands, into an older stratum of thought, becomes an amalgam.

Such, it appears to me with present knowledge, is the proper path through this labyrinth, though I desire to be considered as speaking with the utmost caution. What I insist on is that there is no general formula applicable to the origin of folk-tales; each has its separate history. In maintaining that the märchen of Cinderella must be considered to have originated in modern Europe, I do not mean to deny that other märchen may possess, and can be proved to possess, an antiquity of thousands of years.

W. W. Newell.

PROPOSED EDITION OF THE WORKS OF REINHOLD KÖHLER.—In the last number of this Journal, Professor Gerber concluded his article on "Uncle Remus traced to the Old World" with a tribute to the labors of Reinhold Köhler, expressing regret that the one man who had especially embraced the vast field of folk-lore should have passed away without leaving a comprehensive work. A bibliography of this author's contributions to periodical literature is contained in the "Zeitschrift des Vereins für Volkskunde," 1892, pp. 426–437; but in order to consult these publications, with assurance of finding the entire series, it is necessary to resort to the library at Weimar. In a letter from Vienna, Dr. Friedrich S. Krauss informs us that in a short time it will not be necessary for the student who wishes to use Köhler's learning to take this journey, inasmuch as the sisters Köhler propose to bring out an edition of the works of their brother. The task of editorship is to be confided to Dr. Ludwig Fränkel of Munich, whose ability is attested by his excellent critical edition of the works of Uhland, containing in the appendix a mass of bibliographical and folk-loristic information. A recent volume of Fränkel's, "Shakespeare und das Tagelied" (Hanover, 1893), may be the subject of future notice in this Journal. To the information mentioned, Dr. Krauss, speaking as an honorary member of The American Folk-Lore Society, adds the following interesting suggestions, which we are obliged to give in a translated form for which we must ourselves take the responsibility:—

JEWISH FOLK-LIFE IN AMERICA.—I am proud of the riches and compass of our Journal, as proving the progress of our science. But there is one thing which I miss, namely: information in regard to Jewish folk-life in America. European journals also offer a similar deficiency, but assuredly not for the same reason. In my own monthly publication, "Am Ur-Quell," I have done my best to promote the study of Jewish folk-lore; but my success is far inferior to my expectations. Many of my informants, both Jews and Christians, will not hear of the subject; a reluctance which does not hinder me from doing what I can to foster research, and to raise up competent specialists. Even now, at the eleventh hour, it is possible to note and